Bella Coola Indians - Carbon Original Part One VII

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hole in the floor. Presently he felt a bite and hauled up his line, but it was only a stick; Qwax threw it behind him saying, "That's not what I want". But it was not a stick, in was Sni ndjaoxz, who has assumed this disguise in order to have his revenge on Qwax, and who now rechanged himself and proceeded to block all the holes in the house without attracting the attention of Qwax who had rebaited his line and was once more intent on his fishing. When all the entrances and holes had been plugged Sni ndjaoxz pulled out a plug from the floor of the house, and the whole structure began to sink. Qwax noticed nothing until he felt water around his buttocks, then he tried to leave the house but doors and windows were sealed. As the water rose Qwax floundered around and at length was carried up to the roof where he stuck his beak out of the hole, while the water soaked his plumage. Sni ndjaoxz enlarged the w hole sufficiently to push him out, and let him escape home bedraggled and ashamed. The end.

353 There was once a little girl who used to cry a great deal. One night her crying disturbed the whole household, and her father told her to go to bed, saying, "You had better keep quiet or the Sxx sn n will get you." After a time all the people in the house went to bed leaving the girl still we ping in the main room of the house. Presently she heard her grandmother's voice outside the house, "Come to your grandmother's, my dear, and have a feas of goat's grease." She quietly went outside, and the voice told her to come a little further, and when she did so she was seized by a sn n , for it was one of the creatures imitating her grandmother's voice. The sn n thrust her into its basket, but as this was being done she cried out that she was being carried off by a sn n . The people in the house were aroused by her cry and told her to clutch a passing tree, which she did, but the sn n cut through it with a single blowx of its knife edged leg. She was carried a long distance up the mountain, and across a chasm bridged by a fallen log at t e other end of which was the sn n 's cave. The girl saw that it was full of coppers taken from coffins, all kinds of goods xplaced with the dead, as well as food and goods. In one corner sat an old woman from whose rectum grew roots which extended far down into the ground effectually anchoring her to the spot: the old woman told the girl not to eat any food which the sn n gave to her, because if she ate it roots would grow as they had done in her case, instead she gave her a small bag in which

to conceal the food which she must pretend to eat.

Presently the sn n said, "I am going out to get a sister for you." As soon as she had left (it was a female sn n), the old woman told the girl to put on her fingers some mountain goat horns which were in the house, and when the sn n returned to stand opening and closing her fingers at her as she tried to cross the bridge, saying at the same time, saoqatzqama. (The meaning of this word is unknown, but qama means mother.) Soon they heard the sn n returning and the old woman told the girl to carry out her instructions. The animal gained the bridge but was unable either to advance or retire in the face of the girl who opened and closed her fingers with the goats horns on them and kept repeating saoqatzqama. In its feat the animal cried out, "Look out, look out, you will hurt your grandmother", but the girl continued until the sn n fell from the log down into the chasm. Then the old woman said, "Take that rope from the wall, and I shall lower you down to the dead sn n . You must cut off her breasts, and when you are ready shake the rope and I shall haul you up. But be quick because the young sn n s are out hunting and will return shortly." The girl was lowered down and cut off the breasts as she had been bidden, then when she was drawn up again she cooked the breasts in grease. In a little while the young sn n s, who were wolves, came in and stared at the girl, but the old woman explained, "This is the new sister whom your mother brought, she has gone out again after another sister." They sat down to the food which had been prepared for them and as soon as the eldest of the brothers had tasted it hesaid, "Taste it, taste it, it is like our mother's breats." They all ate the food, and quickly fell dead. On the old woman's instructions the girl threw the carcasses down into the gorge.

Next the old woman bade the girl fill a box with the grease and food, and she tied it with rope and made a rope handle. Then she said, "Give me a bundle of mountain goat fur", which she began to roll out on her thigh into cord. "Now," she said, "when you descend the mountain take with you one end of the cord, otherwise you will never be able to find your way back, as you go I will roll out the string and pay it out after you." The girl did so, and reached her home in the evening. She rubbed against the wall of the house, and her mother sent out her youngest child to ascertain the cause of the noise; the child quickly returned saying, "It is my sister who was carried off by the sn n ". The mother

considered this impossible and upbraided the child for telling a lie, then sent out another child, but when the latter returned with the same story the mother rushed out and welcomed her daughter with great rejoicing. They went inside and the girl asked her father to bring in the box which she had been carrying. He tried to do so but could not lift it, even when some of his friends helped him, "That is funny", said his daughter, I "I carried it with one hand"v and she moved it into the house without any trouble. She opened it and took from the one box enough food to fill half the house, because she had obtained the sn n 's porterage ability, and did not notice the weight. They and a feast forthwith, and the next day all set out with her to the sn n 's house, following the rope as guide. They were astounded at the wealth in the house, which they carried home. An effort was made to release the old woman but when the roots were cut milk gushed out and she died.

which was situated opposite E. Wheeler's house,

663 In the village of Tz lkt there lived an old man and an old woman with four grown- up sons. Early one morning the eldest saw a merganser below the the fish-dam at the village and decided to spear it. Armed with a new, sharp-pointed canoe pole he crept out on the fish-trap, where he saw a toad about the size of a beaver sitting on the water not far from the trap. He had heard of the power of such a toad, but was ignorant of the proper procedure, so decided to try the effect of rubbing the end of his pole over its back. But when he thrust it out with this intention the pole jumped from his hands and pirced the toad's body so that it died, this power of attracting objects to itself was one of the toad's attributes of which the man was ignorant. He pulled it ashore with a stick, and roused his household by crying, "Get up, get up, look what I have slain. I did not intend to kill it but the pole jumped from my fingers and slew it." Everyone rushed to the bank, and when they saw what he had done they exclaimed, "Why did you do such a thing when there was no one around to advise you?" One man recommended him to, "Go to an old man named Siax at the village of S onikwoltz, he understands how to deal with such matters, otherwise you may have trouble."

This seemed good advice so the four brothers went off to consult Siax, to whom they said, "We have come on very important business." Siax cut short their explanation by saying, "I know all about it, you have had power come to you. Have you four wolves?" "No",

replied the brothers. "Well," he said, "I have two on this side of the river, and two on the opposite shore, unless we fix this up satisfactorily you will die, but if we succedd in doing it correctly you will become wealthy." The brothers accompanied Slax up the slopes of a mountain where he had two wolf heads concealed in one box, these they took, and then went with him to another box concealed on a mountain on the other side of the river where likewise there were two heads. Slax took the four heads and escorted the brothers back to their village. Here he took some wild gooseberry branches on which he laid the toad with its head to the east, and told all the spectators to stand to the east of the head, while he seated himself to the west of the toad. Apparently Slax intended to dismember the toad and the people wondered how he would do it because they saw no cutting tool, however when he was ready he reached behind his back and took a leaf, with sharp edges, with which he cut the toad into four longitudinal sections, in each starting immediately from the mouth. He measured the pieces and told a carpenter to make four boxes to fit the sections with a small hole in one of the bottom corners of each. In each box he placed one of the pieces of the toad and one of the wolf heads. He told the brothers to put two of the boxes on a mountain to the right of the river, and the other two on a mountain to the left, placing each in such a position that the corner containing the hole was the south-west corner, and so that no water could enter through the hole. Then Slax went home.

This treatment ensured that the brothers became x x kw ladjut. First the eldest began to prosper, and within a year gave four ms. But then he began to have pains in his side, the skin wore away, and he died, this was because water had penetrated the box designated as his. Then the second brother began to accumulate wealth, and he too gave four ns within a single year, but the water penetrated his box, and he likewise died after suffering the same pains in the side. The third and fouthbrothers experienced precisely the same fate, each became wealthy after the death of elder brother, and each died after giving four ns, when the water entered his box.

566 The followers of Siwidt used to scalp their victims and tie the scalps in bundles to their masks. The Bella Coolas likewise were accustome to gather scalps, but Joshua does not know to what use they were put.

566 Once there was a little to girl who used to cry incessantly. She was crying as usual one night and her father said, "Go to bed or the dead people from below will come and get you." Later the other members of the house hold went to bed, and soon they noticed that her crying grew fainter, though the cadence was unaltered. They investigated and found her place in the house vacant, and, listening more intently, they realised that the sound was coming from below-------she had been carried off by the dead. All the men in the town were summoned hastily, and they began to dig in pursuit, their tools being sharp spruce branches. The diggers were guided by her cries, and several times almost overtook the dead person who had stolen her, but on those occasions her captor eluded pursuit by moving sideways through the ground instead of continuing his straight descent. At length the pursuers were forced to relinquish their task.

The parents of the girl consulted all a kw l s, and one of them who was able to communicate with the dead proposed a scheme for the rescue of the child. He told them to remove alternate boards from the roof of the house, and on each of those that were left to place a chamber-pot filled with ur'ne. The members of the household were told to leave the house and hide, except for a number of men who were stationed in concealment one at each board to upset the chamber-pots on a signal from the a kw l . When all arrangements were made he went down to the land of the dead from the cemetery, and invited them to come for a feast. They accepted, and presently appeared, the only absentee being their stalt m who was the one who had stolen the child. He should have taken the highest position and without an occupant of this place no feast can proceed, so the dead were unable to start their feats, instead sent down for their stalt m . At length he arrived, carrying the child concealed under his cloak, but its cries were evident to the living. When all were in their places the a kw l gave the signal to his helpers who tipped their chamber-pots over the dead. The ruse was successful because the dead rushed out whistling, which is their way of talking, in anger and resentment, leaving behind the child. The dead could be heard whistling all around the village, so the a kw l told the people to scatter urine everywhere which had the desired effect of driving away the dead. At the present time urine is deposited all around the doors as a means of keeping the dead at a distance.

There was great rejoicing at the restoration of the child, but it would not eat, in

fact it seemed unable to see the food that was placed befor it. The next morning the child got up early and was seen to eat ashes ~~xxxwhich~~ of fish that had been burnt for lights; then the people knew that it was really dead. Henceforth the child was not given food in the usual way, instaed its meals were thrown on the fire from where it absorbed its nourishment. It is from this occurrence that the Bella Coola understand that food for the dead must be thrown on the fire.

It is the bad part of the dead which goes below, and which, as in this case, causes trouble. Some a kw l s have the power of communicating with the dead in their land below.

570 Joshua's mother's eldest brotner worked for some 30 years for white men in Victoria. On one occasion his employer sent him to see a turtle which was confined in an pool in a ~~xxx~~ basement preparatory to being killed for a banquet. As soon as he saw it he said, ~~XX~~ "That is what my parents in Bella Coola have told me of." Towards Christmas the turtle was killed, and displayed on four platters in the window of a store where Joshua's uncle saw it, his first intimation that it had been killed. The same night a sore appeared on his wrist, and by the next day it large and running. He said to his employer, "In a few days I shall be dead, do not grieve for me. The sight of such supernatural creatures is too powerful for Indians, I managed to survive one experience, but twice has been too much for me." However his employer sent him to a white doctor who, he said, was a specialist in such diseases, and by whom he was cured. Years later when he returned to Bella Coola he exhibited his scar, but soon after he died, the result of what he had seen.

572 Qwax once assumed the shape of an alk and went to the home of a yearling Seal, the fattest of all seals. Yearling Seal received him politely and prepared food for his guest. First he washed out a box, then arranged in near the fire and held his flippers above it so that the grease, which exuded from his flippers when held close to the fire, dripped into the box. When a little had collected he tasted and found it satisfactory, hhen continued to hold his flippers exposed to the flames until the box was filled with grease. Qwax ate his fill and went home carrying with him the box, and invited ~~xxx~~ Yearling Seal to call the next day for it. Next day when his expected guest arrived Qwax politely

invited him for a meal. The host first washed out the same box, then held his hands exposed to the fire so that the grease which dripped from them should fall into the box. A few drops of grease fell from them which Qwax tasted and found satisfactory, then he again held out his hands. The heat began to get uncomfortable and Qwax turned and twisted his hands, putting them as close as he dared and then drawing them back until they were blistered on both sides, but no more grease came. At length he desisted, and ran around the house as if he were looking for something which he had lost. Yearling Seal waited for a long time but at length became disgusted so picked up his box and went home. The end.

574 Once Qwax went to the home of ~~x~~ A axaon , one of the thrushes, probably Lioreus naevius, and said, "I am going to have a meal with you, I know that you have always plenty of berries." A axaon replied, "All right, please sit down." Then the host hung his carrying box outside his house on one of the projecting rafters and sang for a moment, when a number of berries fell into the box. A axaon hopped inside the box and tasted the berries, which seemed satisfactory, so ~~it~~ he sang again for a longer period and the berries came from everywhere into his box until it was filled. Qwax ate as many as he could and then went home, after inviting his host to come to visit him the following day and collect the box which Qwax had carried away with him. The next day A axaon duly arrived and Qwax invited him to sit down. Qwax then hung his carrying box on a projecting rafter, and began to sing. A few berries fell into the box, which he tasted and found satisfactory, so he sang some more, but no more berries arrived. He sang and he sang without success, and finally willed that the box be filled with excrement, which forthwith appeared. Qwax was forced to admit that he had failed in his scheme. A axaon took his box and went home. The end.

576 A man named Kasana, of mixed Bella Coola, Bella Bella lineage, lived onxx a small island near the head of Cascade Inlet where he had a fish-trap. He had only one ~~lxf~~ leg, but in spite of this handicap was wealthy and prosperous. ~~M~~ Qwax noticed this and thought that as he had two legs it would be an easy matter to excel Kasana. So he went to the

latter's house and began by assisting him, but from this position soon rose to that of director, ordering Kasana as if he were xxxxxx Qwax's servant. One day they were taking salmon from the fish-trap, and as usual Qwax was directing Kasana who became angry and pushed Qwax so that he fell down. Qwax felt insulted and suggested that they fight. The type of combat frequently used to settle disputes of this kxxx sort ix resembles wrestling, the contestants grapple, and the loser is he whose legs are first shilfted from their position, Qwax, with his two legs thought, of course, that he would have an easy victory. Kasana agreed to fight, and they grappled. At first the two swayed back and forth and to and fro without either being able to shift the other, thenKasana began to swing Qwax so that the latter could barely keep his feet in their position. He was in danger of losing at any moment so cried out that Kasana had moved his foot, which was false, the one-legged man had swayed on his leg but had not shifted it. Kasana denied any movement on his part, but claimed that Qwax had moved, and finally flung his antagonist into the water. Qwax swam ashore wet and dedraggled, flew away and never came back. The end.

578 A young Bella Coola man was once staying with the small people at their town, A h ax . One day when he was out in the woods he came to a spring at whichx he knelt and drank. When he went back to A h ax everybody told him that he had obtained a hn mlaix, which is the power to find the winter sle ping quarters of bears; they said that they could tell this from the stains on his knees. He replied that it was impossible, "No, I have seen or done nothing out of the ordinary." But they insisted that they were correct and asked what he had done, "I have done nothing except drink from a spring", he said. Forthwith they seized their digging tools and asked himxto guide them to the spring. He did so and when they reached the spot they dug xx a deep hole at the bottom of which they found an enormous toad. They killed this on the spot, and carried it back t their town where they cut it up very carefully. The xx pieces were distributed and each ate one of them except the finder, who refuse! to touch the strange food. Later on he returned to his own home down the valley and told what had happened to him, The end.

530 Qwax lived in a village which consisted of a single long row of houses and Qwax's was last but one in the row. He was very sick. Mukmukt, the Blue Grouse, sent out messengers inviting all and sundry to a feast, but Qwax thought the food would only be buds, not fit for a man, so declined the invitation. But when the people began to go to the feast Qwax began to wonder whether he had let slip an opportunity for a free ~~feast~~ meal, and sent one of his children to walk up and down outside and see the preparations. The child reported that there was an abundance of grease, meat and other good food, and Qwax was very sad. However he hit on a plan to obtain the food. He went secretly to the rear of Mukmukt's house and defecated, and instructed his excrement to sound the warning for a war party as soon as the guests had assembled. When he had re-entered his house ~~K~~Qwax instructed tax one of his children to blow ashes from the fire over himself and his blankets to give the appearance that he had not moved for a long time. When In this condition someone entered and saw him. When the guests had gathered the excrement called out, "Wina, wina, wina, a wina will be here any minute to make us slaves, let us escape quickly." All the guests rushed down to their canoes and paddled across the river. Then Qwax got up, gathered all the food and went away croaking derisively. The people on the other bank heard his voice and said to one another, "I wonder whether Qwax has deceived us, he is a smart fellow." They sent a boy across to investigate, and he found no food and no Qwax, and called across the river accordingly. The people re-crossed and found that it was so, Qwax had fled. The end.

532 One day Qwax was with Cormorant, to whom he suggested that it was a good time to go halibut fishing. Cormorant agreed, so they set out in a single canoe. When they started fishing Cormorant took his place in the bow, while Qwax stationed himself in the stern. Cormorant soon got a fish, then another, and then a third while Qwax did not get so much as a bite. He hated to be so eclipsed by his partner, so whenever Cormorant was landing a fish Qwax hauled in his line violently as if he too had one on his line, and even went through the motions of clubbing his fish. This continued for a long time, Cormorant hauling in fish after fish while Qwax went through the motions of doing the same. At length he hauled his line into the boat and went to the bow where he stood

behind Cormorant. First he admired the latter's method of baiting his hook, "I have never seen anyone who could equal you," said Qwax, "that is how you have such phenominal success at halibut catching", and he repeated his compliments for Cormorant's method line lowering, his sharp eyes, fine teeth, shapely form, and sweet voice. Cormorant continued to draw in fish without wasting time repling, but at length he began to believe Qwax's blandishments. "There is only one part of your body," said Qwax, "that I have not been able to admire, and that is your tongue, please let me see it." Cormorant stuck out his tongue, and Qwax complimented him on it too, and asked him to prtrude it a little further, but when Cormorant did so Qwax was ready with his knife and cut it off. Cormorant gurgled and croaked, but could not speak. Then they went back to the village. Qwax called out, "My partner has had a great misfortune in his mouth, he has become dumb." Everybody came to see what had happened and Qwax continued, "I don't know what can be the trouble, Cormorant did not catch any fish, he must be about to die." Cormorant gurgled and pointed from the fish to himself, and Qwax said, "Yes, what he says is true, I caught them." Cormorant continued to gurgle and Qwax said, "Yes, Yes, don't be in such a hurry, I shall give you some." Qwax continued to interpret Cormorant's frantic signs and inarticulate utterances as supporting his own lies, and at length gave him one fish and took the rest to his own home. The end.

584 Once Qwax when travelling in the mountains stopped at the home of S tzalan , the echo. No one appeared to be in the house yet various processes were going on without visible agency; blankets were weaving without anyone at the loom, and articles suddenly travellled in from one part of the house to another without apparent cause. Qwax spoke, "I would like a meal." His words reechoed, and he felt something touch his arm and guide him in to a seat. The firewood seemed to split of its own volition, piled itself on the hearth and fire appeared. Meat came down from the rafters and was cut up, the bucket travelled out through the door and returned filled with water which emptied into a box, stones from the fire passed mysteriously into the box, as did the meat, all without apparent motive power. When the meat was cooked it came to Qwax's box, and a spoon moved into his hand. Qwax ate his meal in silence and as he did he thought, "This is too good

a chance to miss, I must come with my four sisters and we shall carry off the riches of the house.

When Qwax returned home he told his sisters to make preparations for a trip into the mountains and the following day they set off. They reached S tzalan 'a house without difficulty and were delighted at the quantity of goods inside, apparently awaiting their pleasure. The five busied themselves tying blankets into bundles, filling boxes with meat and grease, and collecting other articles. When they were almost ready to leave the eldest sister suddenly shrieked, something had grasped her and forced her onto her back, but nothing could be seen. In succession the second, third, and fourth sisters were similarly treated, and finally Qwax himself. The eldest sister was lying on her back with legs apart and genitals exposed, Qwax was carried over so that his head was thrust against her organs, and his beak stuck up her anus. She asked him whatever he was doing, and he replied, "I cannot help it". In the same way he was carried to the other sisters, and in each case his beak was thrust far up her anus. Then the wife were lifted and bundled unceremoniously out of the house. As they hurried away Qwax looked back and saw that the goods which they had packed had returned to their original places. The end.

526 S k kmana was a Carrier who had married an important Bella Coola woman. He was a successful trader in furs, though his method of obtaining them was pernicious. He was in the habit of leving Bella Coola for the interior, carrying no rifle, and timing his departure so that he would meet some solitary Carrier, to whom he would explain that he had come to buy furs. The hunter would make him welcome, and in the course of conversation S k kmana would say, "Bella Coola, the place whence I come is a bad place, I am running away." He would enlarge on the danger in which he stood of being pursued, and at night would request his host to load his gun. If this was done S k kmana would get up early in the morning, shoot his host, and steal the furs. Frequently on a single expedition he visited a number of solitary hunters with the same tale, and always returned to Bella Coola laden with furs and guns. This continued until almost every Carrier family had suffered from him, the furs he sold to the Hudson's Bay Co. my informant's mother asked why he continued this nefarious trade and his answer was always that it was involuntary,

due to having been sprinkled with the ashes of wasps when a baby.

On one occasion S k kmana set out to visit Salmon House, on the Dean River, where there is always an encampment of Carriers. After travelling up the Nu ti tzkwan Valley to the limit of timber he met two Carriers enroute to Bella Coola with furs. Like Qwax he at once desired to obtain their goods. He began to stagger as if in the last stage of exhaustion and said, "I was going to visit you, but that is how unnecessary since I have been fortunate enough to meet you." They invited him to turn back, saying that they would all camp together for that night within the timber line, naming a well-known camping-ground which S k kmana had passed about half an hour previously. When they reached the place S k kmana brought into the camp a load of firewood and asked one of the others to bring in more, saying that there was plenty in the place where he had obtained his supply. He himself broke up the wood, while the Carrier remaining in camp built the fire, but in so doing threw on so much wood that he smothered the fire and was forced to go down on his hands and knees to blow it into a blaze, while in this position S k kmana killed him with a blow on the back of the head. Then he hurried off to meet the other man who was returning, and who greeted him by asking, "Wherever did you get that wood? I could not find the place." S k kmana pointed out the place and said that they would go together. He suggested that they cut the wood into long sticks which could be carried by the two of them, and as his companion bent down to lift one end, the murderer felled him with a blow of his axe. Then s k kmana dragged the corpse under a fallen tree and covered it with bark, and next returned to the fire and covered the other victim with rocks. That night he camped on the spot. Two days later he was back in Be'la Coola where it was plain to all that he had been up to mischief both because of his blackened face and hair arranged in a top-knot, as well as the impossibilty of his having returned from Salmon House in the short space of time which he had been absent.

Two days after the two Carriers had left Salmon House for Bella Coola another party set out for the same destination, following the same route. They reached the usual camping-ground towards dusk, and looked for traces of their friends, but, to their surprise, found only one bed instead of the two which they expected. One of the women stumbled onthe corpse which had been hidden beneath the tree, so they took torches,

investigated, and identified the remains as those of one of the two who had set out before them. They immediately suspected that S k kmana had been the perpetrator of the crime.

Meanwhile in Qomq a feast was being held, at the conclusion of which Potl s ordered a certain Nu sn tzta to carry a box of food to his, Potl s's, wife. Nu sn tzta refused on the ground that he had already promised to carry a box fro someone else. This refusal so angered Potl s that he instructed S k kmana to kill the man. My informant believes that Potl s protected the man and employed him on several occasions to perform secret murders. Nu sn tzta was employed by the Hudson's Bay factor at the time, and one morning was carrying a load of wood when he was shot by S k kmana in the presence of the factor and my informant's uncle. The latter rushed to pick up the wounded man, who told him who had shot him, in fact S k kmana walked away in plain sight. The factor told my informant's uncle to shoot him, so he seized one of the two guns which were always kept loaded in the post, and fired at the assassin's top-knot, but the gun was the factor's own with a flatter trajectory than the firer anticipated, so that the shot severed the top-knot instead of killing the man. S k kmana ran off to the village and Nu sn tzta was brought dying to the north side of the Bella Coola River where his relatives lived.

A party was formed to arrest the assassin, with the aid of an American who was there at the time. S k kmana was in the house of Willie Mack's father, rolling up his blanket and goods after the completion of a kusiout ceremonial, when the party entered; they stood hesitating at the door when an old man, a relative of Nu sn tzta, crept up behind S k kmana and leapt on his back, wrapping arms and legs around him. S k kmana drew a knife and a fierce fight followed but he was overpowered and tied up, and then brought back to the north side of the river. S k kmana pleaded that he had acted under orders from Potl s, but no attention was paid to this, nor was there any thought of revenge on Potl s, because he was a stait m . Potl s endeavoured to help the prisoner and secretly sent word to all the Carriers in the vicinity, telling them of the fate of their fellow, and asking them to free him. S k kmana was seated bound against the wall of a house in which a kusiut ceremonial was taking place, and managed to slip most of the ropes from his body, but was observed before he freed himself and was re-tied. Towards dawn Nu sn tzta died, and it was decided that S k kmana should be killed at once and the two

bodies buried in a single grave, with that of Nu an tzia uppermost. All helped to take the murderer outside, and make the preparations for shooting him, but no one desired the position of executioner. The Carriers could be seen approaching and the excitement was intense. The father of Joe Siwallis told two youths who were excellent shots to perform the deed, but at this juncture Fred King's wife's father interrupted saying, "This is too weighty a matter for boys, and himself covered S k kmana with his gun. The latter saw his fellow-tribesmen approaching and tried to stall for time, by crying out, "Do not use a rifle, I am terrified of that, please use a knife." But his self-appointed executioner grimly replied, "Yes, probably some of those you slew were terrified of a rifle too." Then S k kmana exclaimed, "Wait just a moment, I want to speak to the Carriers," but the answer was the same, "So probably were several of those whom you shot." Then he shot and killed him. This was done in the face of the Carriers who were armed and showed signs of rushing in one the Bella Coolas to revenge the death of their compatriot. But the executioner seized another gun and cried out as he pointed this at the enemy, "All right, come on, the dogs will soon eat you." Then he told them, "Take his corpse and clear off." They hesitated as the Bella Coolas were armed and ready, but one of their old men advised them to withdraw, which they did. This was the last occasion when there was serious danger of fighting in Bella Coola.

592 The application to a baby of certain substances endow it with abilities in later life, such as------

The sprinkling with the paper of a wasp's nest causes a child to be a good fighter. A man now living who persistently beats his wife attributes it to his having had this treatment when a baby.

The ashes of a bush-rat when rubbed on a ~~xxxxxxx~~ baby's hands make it a successful thief. The Sitka Indians place a live mouse in the ~~xxx~~ baby's basket with the same aim.

The ~~xxxxxxxxxxx~~ knowledge of these treatments is common to all, and parents apply them according to their own discretion. As a rule they are applied when the child is beginning to walk, but sometimes they are used earlier. The application is purely an affair for the family. Such applications to babies are called x xa s t m skai uti s or

tamaiotlait m, the terms are synonymous. Of a similar nature is a poisonous plant which when eaten almost kills the eater, but endowe him, on recovery, with great ability to hunt.

602 A man is normally known by his kusiut name, his stalt m name being more or less hidden and used at ms. Before giving a m the intending donor announces to the other stalt m s the name which he proposes to take for himself.

602 Stalt m and kusiut names are sometimes brought to a man by his wife, but never a s saok name. The husband frequently brings to the wife in the same way stalt m and kusiut names, but very rarely a s saok name.

602 There are never feuds betwe n children brothers respecting names for their children.

610 A man came to earth at Kimsquit as a mountain goat. His name was Alquntam. He remained as a goat on this world for a long time before changing to a man.

624 Stalt m s frequently married slaves, in which case their ancestral stories were ruined. This happened in the case of Jim Pollard, but he has given so many ms and is of such importance that the stain on his family tree is almost forgotten.

624 A stalt m name id acquired by the distribution of presents at the close of a kusiut ceremonial.

626 A wife brings to her husband stalt m names, never s saok or kusiut names. When he gives a m she helps and gives him a name.

628 The inhabitants of one village are friends, but do not comprise one family.

632 An a tu can rise to the position of stalt m by giving ms, but if there has been intermarriage with a slave the blot cannot be eradicated.

632 In former times there was frequently much friction about the inheritance of names.

634 Totem poles are erected outside the house of a stalt m who has given a m during his lifetime. In Bella Coola fewer poles were erected than elsewhere on the coast. The paintings on the walls of the house represent the paternal story.

636 Joshua's mother's first ancestor brought to earth beaver with him, which, when set at liberty, increased to provide him with food. Smailot ' told him to make a fish-trap by placing a log from either bank to a rock in mid-stream, this was at Snu t a x. Years afterwards the trap broke and they moved to Stu x, cutting their hair and blackening their faces as a mark of mourning. There is a special song, xxx tzimantimut which x came down from Nusmats, and which other women sang as Snu t a x women gave gifts to their husbands. This song is now sung by Snu t a x women.

647 Some smart families were accustomed to marry outside their own members, others did not do so, but in no case was the marriage of brother and sister allowed.

646 An Asan stalt m bought a musket from the "Beaver"on one of her first trading trips to this part of the country, paying for x it with a pile of beaver skins which were stacked up to the height of the weapon. He took great care of it, suspending it with ropes from the ceiling of his house. One day a certain Sna k t asked to borrow the musket to hunt goat. He was no hunter, in fact merely packed in the goats which others slew,xx so the owner of the musket was unwilling to lend it, but at length consented on being promisedx half shares in the spoil. Sna k t went up the mountains, but did not succeed in so much as getting near a goat, and finally started for home ashamed. To cover his failure he battered and twisted the musket ona rock, and then gashed himself with a sharp rock. He approached the village and then called in a faint voice for help; at first the hearers could not locate him, but at last found him lying on the ground as if in the last stages of exhaustion. He explained that he thought he would die because he and the musket had been caught in a landslide on the other side of the mountain, this last being added to explain why no one had heard it. Those that had found him summoned help and carried him home across the river. An intelligent man saw Sna k t lying in his house and pointed

out that the wounded man could not have been caught in a slide because he was gashed instead of bruised, that he must have mutilated himself. Sna k t admitted that such was the case, and added how clever the other man was to find it out. He recovered quickly, but the stalt m lost his musket.

The next spring the same Sna k t was too lazy to go down with the other able bodied men to collect herrings on the ocean, instead stayed with the old people. One day as he was passing from one village to another he saw a large herd of cariboo. He was armed only with a small knife, so stampeded the herd into a thicket where one buck with big horns was caught among the thorns. Sna k t was in close pursuit, and thought that life held little in it for him, so leapt on the animals's back in order to stab it in the neck. The animal reared and jumped, and finally succeeded in freeing itself, only to become entangled once more in a neighbouring clump. After repeated efforts Sna k t was able to sever its wind-pipe, and the animal fell to the ground, where he was able to cut its throat. As proof of his kill he broke off one horn which he carried back to the village and showed as he asked the people to go with him to carry in the meat. The members of his own household laughed and jeered at his story as preposterous, so he warned them that if they would not help him, he would go to another house and give them the benefit of his success. True to his word he did go to the next house and told the same story, but the repetitionwas heard by his fellows in the first house who began to wonder whether he could have been speaking the truth. They examined the horn and found fresh blood on it, which decided them. They went out and, with the members of the second house, packed in the meat; Sna k t had redemmed his reputation.

654 When a baby is born the father gives to him a baby name, an affair of little value. At a period which varies from a week to several years the father, if he can afford it, collects his friends and gives away presents-----at this ceremony the name is changed, thus for instance, Bobby Moody received the name of Qalm, meaning "the flowing of clear water." In later years this name is not employed, although the father sometimes uses it as a term of affection. Such a mame, however, cannot be casually applied, it must belong to the family using it.

When Bobby was about 15 years old his father collected a number of skin-

300 blankets which he distributed to all the villagers as witnesses of his son obtaining the name of Qu tam aix, meaning "Good prospects."

After five or six years more during which both Bobby and Samuel worked very hard to collect wealth, aided by their father, and by their respective wives, Joshua called in many people to whom he made large presents, and at the time recited his raven story. A man whose business it was cut their hands of Bobby and Samuel and rubbed the blood on to Samuel their faces. This ceremonial gave them the names of Kalia k s, and to Bobby the name of al am, meaning "copper man".

633 In the beginning there was nothing but darkness, illuminated only by pale light resembling star-light. Qwax wondered thought that it was wrong that the sun should be without light, and pondered how to obtain for them the sun which he had seen up above in Snai lot 's house, before ever he came to this earth. ~~He~~ Qwax flew up above to Snai lot 's house where he found that the latter had a daughter, and Qwax decided on his plan, namely that he should be born by the girl. So he turned himself into a piece of dust and as such entered his cup, but the girl saw it before drinking and threw it out. Again he tries, transforming himself into a hemlock needle, but again she saw the object in her cup and threw him out. But for a third effort he changed himself to mud which she drank without noticing. Qwax passed into her womb and within a few days had grown into a large foetus, and shortly was born as a male baby. Snai lot was rather puzzled at his daughter's pregnancy, because she had no husband, but was not seriously troubled.

Qwax grew as a child with phenominal speed, and as soon as he was able to speak he showed a fretful disposition, and a desire for all kinds of toys, which he would play with for a time and then throw on the floor. The sun hung as a shining ball in front of his grandfather's house, and one day Qwax began to cry to have it as a toy. His grandfather refused, whereupon the little boy almost choked himself crying, so that at length the good-natured Snai lot gave it to him after carefully placing objects so that the sun would not hit the walls and get broken. Qwax played with this beautiful toy for some time, but always he was watching an opportunity to obtain it for the use of mankind.

Someone opened the door of the house, Qwax picked up the sun and ran outside with it where he burst it. Immediately it became daylight, and in due course day and night followed. Qwax retransformed himself into a raven and flew away.

636 In the beginning the ocean was to the east of Bella Coola and the land to the west. People were frequently drowned, so x Qwax thought that the arrangement was not desirable, and altered it to the present condition. ~~xxxhaxxxxxx~~ Before the time of the alteration, two canoes filled with men came from the east with the intention of raiding Bella Coola, but as they passed the x mountain which was the home of S laqwo x, his people hauled the canoes ashore and announced to their occupants that the canoes would be changed to stone. This was done by the power of S laqwo x, and the canoes still remain on the mountain side with paddles and all complete, but petrefied. The presence of these two ocean going canoes is proof of the water being in the east long ago. Later S laqwo x changed himself into the mountain which still bears his name. My informant's mother has seen the canoes.

637 On the trail to the interior there is a lake with low but precipitous banks. Near the western end of the lake there is a rock from which three men had dived and failed to return, there was something uncanny about the place. A sick man decided to try it, and dived in feet first, wearing around his chest some dyed cedar bark. He plunged through the water and found that he was standing on the roof of a smoke house, around which he walked, still under the water, then returned to ~~xxxdx~~ to the surface and back to his starting point. He dived three times more, and when he returned to the surface for the fourth time his sickness had left him. He returned to Bella Coola and told of his experience. Since that time sick people have been carried up there from Bella Coola, and have dived in from the same rock, always diving feet first, and always wearing dyed cedar bark. All are able to feel the roof of the house, and are cured by the immersion.

The trail used by the Carriers when raiding the coastal tribes passed by this lake, and on one occasion the Bella Coolas, bent on retaliation, ~~xxxpxdx~~ used the same trail and paused to rest on the shore. They all bathed in the lake and prayed the water to give them power. As they lay on the grass drying their long hair in the sunshine, th-

rose from the lake a house. Slowly it floated upwards, filling the whole area formerly occupied by the water, and came to rest when it had risen to the usual height of a house. As each of the spectators gazed upon it he saw within that on which his own mind was centred, as it were in perspective he visualised his whole life, both past and future. To each it appeared that the house contained only one image. Then as slowly the house sank into the depths. The party went on and had great success, killing their enemies who were powerless before them without the loss of a single Bella Coola. It was this house which the sick people felt with their feet.

Near the western end of the lake the trail passes between two piles of dark red rocks which rise to a height of three or four feet. Each rock is roughly squared like a brick with dimensions of approximately 8 in. by 6 in. by 6 in. The piles are not regular, and yet form a distinct cairn. If a passer-by wishes to ascertain the length of his life he takes a stick and shoves out one of the stones, which rolls far down the hillside, if he can do so without disturbing the pile he will have long life, but should his fate decree for him a short life the whole pile falls in disorder. Another sign of long life is when the pile sways back and forth and squeaks like the leather in new shoes as he endeavours to poke out one of the stones of which it is composed. On the traveller's return from the interior the pile has always assumed its original shape though no one has ever seen one of the stones being picked up by human agency.

On one occasion four Carrier Indians on their way to the coast passed a rock on its shore which is in some way the seat of the human guardian of the lake. they knew of this but derided the power by thrusting sticks below the rock and asking it why it did not show its reputed power by taking revenge for the insults which they offered to it. When they pulled out the sticks they were covered with snakes, and more snakes appeared from the trees and the roots in the vicinity. The Carriers fled, pursued by the snakes, and after running all day managed to make their escape at dusk. The place still evidences the snakes, when my informant's mother visited it the branches of the trees were like snakes, and the very roots were in the form of snakes. The rocks in the vicinity are full of designs grooved out by a snake as if it had crawled through soft clay, while the place reeks with the odour of snakes. The path leading to the life foretelling rocks and the lake beyond is known as "The hand of the mountain." 660